Rope Dancers.—Several of these performers, especially women, have lately been seriously injured or killed. Verily those who encourage them cannot be held guiltless.

Herrings.—The fishermen of Whitby lately met with such shoals of this fish that on two nights they took three millions, worth £3,000.

REVIEW OF THE PAST MONTH.

Friday, September 26th.

At Home.—The Queen and several of her children left England on Monday, September 1st, and after an interview with the Princess of Denmark and her parents at the country palace of the King of Belgium, departed for Germany on a visit to the relatives of the late Prince Consort, where Her Majesty will remain a few weeks longer. In a few days the Prince of Wales followed, and his interview with the Danish Princess has resulted in arrangements for the marriage of the parties. Little of much public interest has taken place at home, except the distress in Lancashire, which seems to widen and deepen as time moves on. But much interest has been excited in the discovery of a substitute for cotton, found in the stem of a coarse long sea grass growing in abundance around our own coasts. Death has lately removed two Primates, the Archbishop of Armagh in Ireland and the Archbishop of Canterbury in England, both at a very advanced age.

Abroad.—The enterprise of Garibaldi to take Rome was frustrated by the troops of the King of Italy, when this gallant, but in this case unwise, chieftain, was wounded and taken prisoner, and the noble patriot now lies a patient sufferer in an Italian fortress.—Since our last report, the Federal army evacuated their position on James River, and returned up the Potomac. Several terrible battles then took place near the scene of the first contest at Bull's Run. The Federals then retreated to their old position before Washington. This morning we hear that the Confederates are pushing their way into Maryland and Pennsylvania, and there is an indistinct report that another great battle had taken place, and that the Confederates had been driven back. But all news from the scenes of contest is of a doubtful character. Upon the whole this warfare is one of the most extensive, fierce, and awful, that ever afflicted humanity.

Marriages.

August 6th, at Eastgate chapel, Lewes, by the Rev. T. E. Fuller, baptist minister, Mr. Alfred Strange, of Burnley, third son of Mr. Edward Jeffrey Strange, of Neville Lodge, Tunbridge Wells, to Mary Ann, youngest daughter of Mr. William Smith, of Lewes.

August 6th, at the baptist chapel, Ridgmount, by the Rev. J. J. Insull, the Rev. Thomas Baker, B.A., to Martha, eldest daughter of Mr. Thomas Francis, of Ridgmount. Also, Mr. R. B. Francis, of Kingsland, to Elizabeth, youngest daughter of Mr. William Burgess, of Newport Pagnell, Bucks.

August 7th, at Ely-place, Wisbech, by the Rev. John Keed, baptist minister, Cambridge, Mr. James John Atkinson, of Islington, to Sarah Phillis, youngest daughter of the late Mathias Goggs, Swaffham.

August 12, at Regent's Park baptist chapel, London, by the Rev. W. Landels, Mr. Alfred Edwards, of Chard, to Elizabeth, eldest daughter of Mr. George Fry, of Linton, Devon.

Aug. 12, at the baptist chapel, Preston, by the Rev. R. Webb, Mr. Wm. Bryham Roper, to Agnes, eldest daughter of the late Arthur Burow, Esq.

August 13, at the baptist chapel, Brown's Town, Jamaica, by the father of the bride, George Phillippo, Esq., of the Inner Temple, barrister-at-law, second son of the Rev. J. M. Phillippo, of Spanish Town, to Mary, second daughter of the Rev. John Clark, of Brown's Town.

Aug. 13, at King Street baptist chapel, Canterbury, by the father of the bride, assisted by the Rev. H. Cresswell, Mr. George Monkton, Hoxton, London, to Miss Margaret Kirtland, Canterbury.

August 17, at the baptist chapel, Leominster, by Mr. Nash, Mr. Benjamin Dukes, to Miss Ann Lloyd.

Aug. 23, at Hope baptist chapel, Canton, by the Rev. J. Bailey, Mr. Thomas Jones, of Swansea, to Miss E. Thomas, of Cardiff.

August 26, at Camden Road baptist chapel, West Holloway, by the Rev. Francis Tucker, B.A., Andrew McLaren, Esq., to Christiana, only daughter of Richard Andrews, Esq., of Holloway.

August 26, at the General Baptist chapel, Mansfield Road, Nottingham, by the Rev. J. F. Stevenson, B.A., the Rev. Robert Pattinson, of Oswestry, late of Macclesfield, to Miss Emma Freeston, granddaughter of the late Rev. Joseph Freeston, of Hinckley.

Aug. 27, at the baptist chapel, George Street, Nottingham, by Mr. Frisby, Mr. Wheatcroft, to Miss Anna Hicking, sister to the Rev. J. Hicking, baptist minister, Loscoe.

Aug. 28, at the baptist chapel, Whitchurch, by the Rev. Joseph Spencer, the Rev. H. Jutsum, to Elizabeth Ann, third daughter of James Netherclift, Esq.

Sep. 3, at the baptist chapel, Fairford, by the Rev. D. Wassell, Captain Milbourne, of Newcastle, to Sarah Mary Ann, eldest surviving daughter of the late William Thomas, Esq.

Sep. 3, at Union baptist chapel, Oxford Road, Manchester, by the Rev. R. Chenery, Mr. Hallott, to Mary Emma, youngest daughter of Mr. Thomas Inglish.

September 4, at the baptist chapel, Rotherham, by the Rev. J. Ashmead, Mr. Joseph Hunter Watson, Wakefield, to Louisa, youngest daughter of Mr. John Slinn, of Rotherham.

September 10, at Hope baptist chapel, Salford, by the Rev. James Dunckley, of Heywood, William Dixon, only son of Peter Chisnall, Esq., of Salford, to Ann, eldest daughter of Mr. Robert Patterson, Westminster.

Sept. 10, at the baptist chapel, Hunslet, near Leeds, by the Rev. A. Bowden, Mr. John Day, to Miss Priscilla Burdett.

At the baptist chapel, Heneage Street, Birmingham, by special license, by the Rev. W. Varley, Mr. Frederick Andrews, to Miss Elizabeth Johnson.

Deaths.

June 16, at Shanghai, Emily, the infant daughter of the Rev. H. Z. Kloekers, baptist missionary, and granddaughter of Lindsey Winterbotham, Esq., of Stroud.

July 26, at Wolfville, Nova Scotia, aged 68, Anne, the beloved wife of the Rev. J. M. Cramp, D.D., President of the Acadia Baptist College, and fourth daughter of the late W. Burls, Esq., of Lothbury, London.

Aug. 1, at King Stanley, Gloucestershire, the Rev. James Cousins, formerly pastor of the baptist church in that place for twenty-five years, aged 74.

August 18, at Abersychan, Mary, the wife of the Rev. Stephen Price, baptist minister, aged 76 years. Her end was peace.

August 19, at Great Yarmouth, Lucy, the wife of the Rev. Joseph Green, pastor of the old baptist church in that town.

August 23, the Rev. Henry Davies, aged 77, senior pastor of the ancient baptist church, at Llangloffan, Pembrokeshire. He had preached the gospel for upwards of half-a-century. He was widely known and greatly respected as a good man and a faithful minister of Christ. He was distinguished for his unostentatious liberality in promoting religion. He gave during his lifetime not less than £4000, towards the cause of God at home and abroad. He was buried amidst the tears of an immense concourse of ministers and people from every part of the county.

August 24, at Brynhaul, the Rev. James Evans, for about thirty-five years pastor of the baptist church, Caerlon.

August 27, at Bourne, in the faith and hope of the glorious gospel, Eliza Gregory, the beloved daughter of the Rev. J. B. Pike, aged 16 years.

Aug. 29, Mr. James Hodgson, of Halifax, and formerly of Stubbing House, Hebden Bridge, in the 81st year of his age. Mr. H. was for many years a deacon of the General Baptist church, Heptonstall Slack, where his remains were interred.

Sep. 8, at Barton Cliff, near Lymington, the Rev. Edmund Luscombe Hull, B.A., late minister of Union baptist chapel, Lynn, and eldest son of the Rev. E. Hull, in the 31st year of his age.

Sep. 13, Mr. Thomas Hemsley, of Highfields, Melbourne, near Derby, aged 68, many years a respected member of the General Baptist church in that populous village.

Sep. 19, after protracted yet patient suffering, Mr. John Orchard, aged 55, who from his youth had been a member of the General Baptist church, Ashby-de-la-Zouch. Our departed friend, whose ancestors for several generations had been members of the same church, was a man of quiet spirit, and greatly beloved by a wide circle of affectionate friends.

YOUTH'S MISCELLANY.

THE GREAT PLAGUE IN LONDON AND THE NONCONFORMIST MINISTERS.

The terrible visitation of the plague in 1665, for a time diverted attention from the Nonconformists and Separatists. The court and the clergy fled from the infected capital, and the informers were unwilling to ply their odious occupation amid the scenes of desolation caused by the silent and rapid approach of the angel of death. Four thousand persons perished in a single night, and for some time the average number of deaths was ten thousand weekly.

Amidst the indescribable miseries of that fearful calamity, the men who, in obedience to conscience had resigned their emoluments, were impelled by a sense of obligation, to enter upon their mission of mercy amongst the sick and dying in the almost deserted streets of London. It was a relief to them after their seclusion and compulsory silence, once more to preach the Gospel, and to minister consolation to those who were left in that awful calamity without succour or relief from those who should have befriended them. The names of several who devoted themselves to this work of christian compassion are preserved to us, and there is a satisfaction in repeating them. We find amongst them Owen, Knowles, Chester, Turner, Franklin, and Grimes; but more prominent than all, the heroic but modest Thomas Vincent.

Since Bartholomew's Day* he had been engaged in teaching an academy at the house of Mr. Doolittle, at Islington. He did not commit himself rashly to this arduous service, and when he expressed his earnest desire to devote himself to the work, his kind and faithful friend strongly dissuaded him from the perilous attempt. A conference of ministers was held, at which Mr. Vincent gave his reasons for entering on the mission. He told them that he had carefully examined his own soul, and could look death in the face with comfort; he thought that it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of service in the exercise of his ministry comparable in importance with that which now offered itself. He had often committed the case and himself to God in prayer, and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion, and expressed the earnest hope that none of them would endeavour to weaken his hands in this work. The brethren listened with deep sympathy to his simple statement, and declared unanimously their satisfaction and joy, and their full conviction that the matter was of God. They then commended him to the care and protection of Him who alone could keep him from the pestilence that walked in darkness, and the destruction that wasted at noonday. He was well furnished by the most extensive and correct acquaintance with Scripture for the sacred task. Full of courage, with a heart of tenderness, and in the spirit of meekness, he went without delay into the midst of the stricken people. Every Sabbath, through the whole period of the visitation, he preached in succession at one of the deserted churches of the city. Crowds followed him wherever he went, and listened with deep attention to his preaching, marked by its clearness, solemnity, and all-subduing pathos. He was not satisfied with the general proclamation of the truth of the gospel, but held himself in constant readiness to obey any call that might be given him to instruct and to comfort those who had received the fatal contagion. We may see him awakened from short and broken slumbers, on his way at the midnight hour to an obscure dwelling in some narrow lane or close alley, with solemn haste, to speak to the poor sufferer who had but a few hours to live.

By the feeble light of his lantern, and familiar with the quarters over which the malaria broods in all its virulence, he passes with light but sure steps over the heaps of filth, the long grass, and entangled weeds, that would arrest the progress of one less intent on the errand of love, or not so well acquainted with the labyrinth of appalling wretchedness through which he must force a track. With a life charmed for the time against all noxious influences, he returns to find in his own dwelling one victim fall after another, until he remains the survivor of seven who have been borne away by the dead-cart to the common receptacle of the uncoffined remains. Who can doubt the sincerity and the fidelity of men so willing to be offered up a sacrifice in deeds of unwearied practical christian benevolence like these?

Black Bartholomew.

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*August 24, 1662, when about two thousand pious ministers were suddenly and cruelly driven out of the Church of England.

"TALITHA CUMI!"

BY THE AUTHOR OF "THE THREE WAKINGS."

"*Talitha*, in the dialect of the people, a term of endearment used towards a young maiden"—
Dean Alford on "St. Mark's Gospel."

"*Talitha cumi!*"
The mother spoke;
And lightly from slumber
The child awoke.

In sweet dreams folded
At dawn of day,
As in dew a rosebud,
The maiden lay.

The fair lids rounded
In calm repose;
Long lashes shading
The cheek's soft rose.

The lips half parted,
As though she smiled,
When with kisses the mother
Awoke the child.

"*Talitha cumi!*"
"Damsel, arise!"
And slowly open'd
Those happy eyes.

In deep sleep buried,
At close of day,
Silent and pallid
The maiden lay.

In the heart no beating,
On the cheek no rose;
Placid but rigid
The pale lips close.

No gentle heavings
Of even breath:
And the mother sobbeth—
"Not sleep, but death!"

No need for hushing
Her anguish now;
No wailings will trouble
That placid brow.

No wild lamentings
The mourners make,
No tumult of minstrels,
That sleep can break.

Silence those death-wails
Of wild despair!
"*Not dead but sleeping!*"
The LIFE is there!

Gentle His accents,
Mother, as thine;
Yet Galilee's tempests
Know them Divine.

Kingly, He chaseth
The mocking band;
Softly he toucheth
The clay-cold hand.

"*Talitha cumi!*"
"Damsel, arise!"
And slowly open
Those death-seal'd eyes.

With a name of endearment,
Tender and soft,
(Her mother had waked her
From sleep with it oft,)

HE calls her spirit
Beyond the tombs,
"*Talitha cumi!*"—
She hears and comes.

And the gates of Hades,
The gates of brass,
Which through the ages
None living pass,

Before those accents
Quake as with thunder,
Quiver like aspens,
And part asunder;

Open like flowers
Touch'd by the sun;
Yet through the wide portals
Passeth but one.

Fearless came through them
The soul of the child,
Saw Him who call'd her,
Knew Him, and smiled.

"*Talitha cumi!*"
The Saviour spoke!
And as from light slumbers
The dead awoke.

THE

BAPTIST REPORTER.

NOVEMBER, 1862.

A MONUMENT OF PARENTAL AFFECTION TO A BELOVED DAUGHTER.

Forty years ago this graceful monument was reared by the hand of a pious and loving father. How he could have laid out his materials, and then, having elaborated them, place them in position with so much taste and skill, many may be at a loss to imagine; for whose hand would not have trembled at the task? But "Resignation to the Divine Will" strengthened him, and guided both thought and labour. We caught a view of this "monument" in an old volume of similar discourses of that period, and knowing that bereavements are the lot of all—that the cottage as well as the palace is not exempt from such calamities, we have copied this brief but beautiful discourse, and now present it for the edification and consolation of bereaved sufferers. The title reads—"Resignation to the Divine Will. A Sermon, occasioned by the death of his daughter, Mary Brown Langdon, who died Jan. 6, 1823. By Thomas Langdon, (baptist minister? Leeds)."

"I was dumb, I opened not my mouth, because thou didst it."
Psalm xxxix. 9.

Such was the language of the pious Psalmist, when speaking of his feelings and conduct, while under the pressure of some severe affliction. What the affliction was, it is not, perhaps, easy to determine. Several parts of the Psalm would lead us to conclude that he had lost some beloved friend or relation, the object of his tender affection, and his fondest hopes. What he says of the shortness and vanity of human life, of the rebukes of the Almighty making the beauty of man to consume away like a moth, and of his only hope being now in God, certainly favours such an opinion. But, of whatever kind the affliction was, he recognizes the hand of God in it, acknowledges the righteousness of his dispensations, and expresses an humble submission to his holy will. "I was dumb, I opened not my mouth, because thou didst it." And should not we, my brethren, endeavour to preserve the same patient and resigned temper, in seasons of bereavement and affliction? It is certainly both our duty and our interest to do so. We should recollect that however severe our afflictions may be, they over-take us by the permission, and under the direction of the righteous Governor of the universe; and this thought should silence every murmuring word, and suppress every repining sigh. We should, like the Psalmist, be dumb, and not open our mouth.

I. The Psalmist here expresses a firm belief of God's providential government, "Thou didst it."

He, who created the world by his power, governs it by his wise and gracious providence. The government of his providence is, in the strictest sense, universal. The whole universe is his dominion, and every creature, from the tallest angel to the meanest insect, is subject to his authority. He guides the flight and determines the fate of a sparrow, and numbers even the hairs of our heads. His providence places us in the situations which we respectively fill, fixes the bounds of our habitations, spreads our table, fills our cup, and directs and superintends *all*, even the most minute circumstances of our situation. If we enjoy the blessings of prosperity, and smiling mercy crown our days, it is to him that we are indebted for it. And when we feel the pressure of affliction, it is he who "strikes our comforts dead." It is to him we owe our children, our relatives and friends, and all the refined pleasure we derive from their society; and when we lose them, it is he who taketh them away. When they die, it is he that gathers back the breath, changes their endeared countenances, and sendeth them away from us. The time of their death, and all the circumstances relative to their dissolution, are ordered and directed by his providence. It is, as you have been singing,

"God who lifts our comforts high,
Or sinks them in the grave."

And shall we repine at his dispensations? No; oh, thou sovereign Disposer of all events, we will be dumb, we will not open our mouths, because thou didst it!

II. The Psalmist discovers a full conviction of the wisdom and righteousness of the Divine administration.

God is, it is true, a sovereign; but he is a just, a wise, and a merciful sovereign. His authority is absolute; but all his proceedings are directed by unerring wisdom and boundless goodness. And shall we find fault, or be dissatisfied with the conduct of such a Being. Can infinite wisdom be mistaken? Can infinite goodness be cruel, or unkind? Shall not the Judge of all the earth do right? His way may be in the great deep, so that it may not be possible for us to trace his footsteps. Sometimes the purposes of his wisdom may be so profound, that our faculties are not capable of penetrating into them. They are an abyss that we cannot fathom. At other times he may wisely conceal from us the ends of his conduct, to try our faith, exercise our virtues, and improve our characters. But we may rest assured that he has important ends to accomplish, by whatever he does, and whatever he permits. When the thickest clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.

III. In these words our Psalmist expresses an humble resignation to the divine will.

His affliction was heavy; but he bows to the authority of him by whom it was sent. The stroke which he felt was severe; but he knew that the hand which inflicted it was the hand of God. He was dumb, therefore, and he opened not his mouth. To be insensible to our afflictions, indeed, is what neither reason nor the gospel requires of us. Afflictions would not be afflictions if we did not feel them; nor could they answer the purposes for which they are sent. A stoical insensibility to the evils of life, were it attainable, would be as unchristian as it is unnatural. Our divine Master himself, in the days of his flesh, discovered the most tender sensibilities of human nature. He groaned and wept at the grave of his friend Lazarus; and he will not be angry with us, if, when we follow the remains of our friends and relatives to the grave, we weep also. He will not be offended if the tender recollection of those who were once dear to us should cause us to heave the pensive sigh, and drop the briny tear. But we should not suffer one murmuring word or one repining thought to mingle with our sorrows. If we cannot glory in tribulation, and sing the praises of God so loud, when he taketh away as when he giveth, we should, at least, be dumb, and not open our mouth. And surely, if we believe that there is a God, that his providence superintends all our affairs, and that he directs all events with infinite wisdom and goodness, we ought not merely to submit to his appointments with patience, but to acquiesce in them with cheerfulness.

Permit me now, my christian friends, to mention some considerations which are calculated, with a divine blessing, to produce that calm acquiescence in the afflictive dispensations of Divine Providence, of which the Psalmist has given us so pleasing an example. And let it not be forgotten that it is only to good men, to those who are the servants of God and the disciples of our Lord Jesus Christ, that the sources of consolation to which I am now about to direct you are accessible. It is true that afflictions in general, and the loss of friends and relations in particular, are loud calls to repentance; and woe be to those who do not hear and obey them! But a wicked man can derive no comfort from contemplating either the perfections or the government of God. The thoughts of God and his providence must add weight to his affliction, and bitterness to his grief. When he thinks of the Almighty, his conscience tells him that he is the object of his righteous displeasure, that he has trampled on his authority, defied his power, abused his goodness, despised the riches of his patience, and rejected the tenders of his mercy. All the perfections of the Deity appear to be set in dreadful array against him. It is the man of piety, the humble, penitent, obedient disciple of Jesus Christ, the man who has an humble hope that he is reconciled to God by the death of his son, who alone can derive consolation and hope from contemplating the character of the Divine Being.

First. Let us, then, take a view of the infinite excellencies of the Divine Being. Think of his adorable attributes. He is infinitely wise. He cannot possibly err, or be mistaken. He is infinitely holy, the Judge of the whole earth, who can do nothing but what is right. He is good, infinitely good, goodness itself. His goodness is displayed in the works of creation, and the dispensations of providence; but it is manifested in a still brighter light in the astonishing plan of human redemption. He "so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He is omnipotent. His will is efficient. His operations are subject to no control; so that he is able to accomplish all the purposes of his goodness. And shall we, for a moment, doubt the propriety of any part of his conduct? Shall we not silently, if not cheerfully, submit to the dispensations of his providence?

SECONDLY. Think of the endearing character in which he has condescended to reveal himself as standing to us. He is our Father. A kind and compassionate father. A father, it is true, whom we have justly offended; but to whom we are reconciled in and by our Lord Jesus Christ. A father who is as wise as he is compassionate. "Like as a father pitieth his children, so the Lord pitieth them that fear him." But neither the most affectionate regard of the best of fathers towards his offspring, nor even the compassion of the tenderest mother towards the son of her womb, will bear a comparison with the pity and compassion with which the great God regards those who serve and trust in him. And shall we be dissatisfied with the conduct of such a parent? Shall we not receive even his chastisements with submission and gratitude? "We have had fathers of our flesh who corrected us, and we gave them reverence; and shall we not much rather be in subjection to the Father of spirits, and live." Heb. xii. 9.

THIRDLY. When we are tempted to repine under the afflictive dispensations of Providence, let us think of our unworthiness and guilt. Let us recollect how often and how grievously we have offended the Almighty. Are not our afflictions, severe as they may be, less than our iniquities deserve? It is of the Lord's mercy that we are not consumed. And shall a living man complain?—a man for the punishment of his sins? Rather let us resolve with the prophet, that we will bear the indignation of the Lord, because we have sinned against him.

FOURTHLY. Let us think of the innumerable favours which we have received from God, and of the mercy with which our bitterest afflictions are mingled. Our severest afflictions should not cause us to lose sight of the many blessings which the Almighty has bestowed upon us. We are indebted to him for our existence. He is the former of our bodies, and the father of our spirits. It is he who has preserved us, supplied our ever returning wants, and fed and provided for us, all our lives long, to the present period. His bounty has bestowed on us ten thousand thousand precious gifts of a temporal kind. But what are these, when compared with the spiritual blessings which we have received from him?—the gift of his Son—the great and precious promises of his gospel—and the hope of pardon and eternal life which these promises inspire? And have we received so many unmerited favours from God, and shall we murmur if he now and then visit us with affliction? Have we received so much good from his hands, and shall we complain if he sees fit to permit some evils to befall us? Especially when we recollect that he as much intends to promote our interest by the afflictions we suffer, as by the comforts we enjoy: that he is not less wise, and kind, and good when he taketh away than when he giveth; when he denies us the favours we desire than when he bestows them? No; the severest judgments with which he may see fit to visit us should not make us forget the innumerable benefits which he has bestowed upon us.

There are few events more deeply affecting than the loss of our valued relatives and friends, especially when their death is sudden and unexpected. When an affectionate friend, a dear relative, or a beloved child, the object of our tenderest regard, is snatched from our embrace by the relentless hand of death, how severely are the feelings wounded! and with what bitter anguish is the bosom filled! To observe their declining strength—to mark the rapid progress of the fatal malady—to stand by their dying bed, and witness their last agonies—to see their cold remains wrapt in a shroud, enclosed in a coffin, and lodged in the dark and silent mansion of the tomb;—how deeply affecting! But when we lament the loss of pious relatives and friends, deeply as our hearts may be wounded, we need not, we ought not, to sorrow as those that have no hope. No; a voice from heaven comforts us, by assuring us that the dead that die in the Lord are blessed, that they rest from their labours, and that their works follow them. Their immortal spirits, now absent from the body, are secure and happy in the blissful presence of the God who made, and the Saviour who redeemed, them. Their sufferings are ended. Their sorrows and sighings are fled away, and God has wiped away all tears from their eyes. And their bodies, which now lie mouldering in the grave, shall, at the appointed period, be raised again, no more to be subject to diseases and mortality, but fashioned like the glorious body of the Son of God. How alleviating! how divinely consoling to surviving relatives are these considerations! And, blessed be God, we who now mourn the loss of a beloved child, the kindest of sisters, or a most affectionate friend, are not destitute of those strong consolations which these considerations are calculated to afford.

The dear deceased was truly, perhaps I may be permitted to say, eminently pious. Her religion was not ostentatious, but it was animated; equally distant from enthusiasm and formality. She discovered decided marks of genuine piety at a very early age; and in the year 1814 her father enjoyed the pleasure of administering to her the ordinance of christian baptism, and of seeing her take her place at the table of our blessed Lord. And he has now the unspeakable happiness of being able to say that, through divine assistance, she has uniformly adorned her christian profession by a virtuous and holy conduct. She loved the house of God, and was regular and devout in attending on the ordinances of public worship. And I have been pleased to discover, from several circumstances, that amidst the business and cares of a large family, which she kindly shared with her beloved mother, she found time for religious retirement, and conversing with her Bible and her God. Her filial piety was truly exemplary; and to her younger brothers and sisters she was more than a parent. The recollection of her kind attentions in seasons of indisposition, her incessant endeavours to promote their ease and comfort, the wise and affectionate counsels which she gave them, and the ardent desire which she uniformly discovered for their present and everlasting welfare, cannot, I am persuaded, fail to endear her memory to them all as long as they live. She was ever ready to sacrifice her own amusement, ease, and inclinations, to domestic usefulness. Nor was her benevolence confined to her own family, but it extended to all who came within the sphere of her influence. What pleasure did she take in endeavouring to promote the circulation of the Holy Scriptures among the poor!—in giving instruction to the children of the Sunday schools:—and in procuring assistance towards the support of schools for the education of the wretched female children of India! She delighted in visiting the poor and the afflicted, and administering, as far as was in her power, to their relief and comfort. She would frequently apply to her opulent friends in their favour; and I owe my sincere thanks to several families of this congregation for the pleasure they have afforded my dear departed child, by permitting her so frequently to be the bearer of their charities to the afflicted poor. But I need not enlarge; those who attended her interment heard a most pleasing delineation of her character by my kind and highly esteemed friend who addressed us on that mournful occasion. I shall only add, that if any should be disposed to think that too much has been said in favour of the deceased, I hope they will forgive the partiality of an afflicted parent, whose heart is bleeding, in consequence of the loss of a dearly beloved child, and who cannot resist the wish he feels to endeavour to embalm her memory.

Her last illness was short, but her sufferings were frequently very severe. However, she was enabled to bear them with patience and resignation. Amidst excruciating pains, and in the immediate prospect of dissolution, she frequently said, "It is the Lord, let him do as seemeth him good." And, a very little while before she expired, seeing her sister in tears, she said, "Dont weep, it is the Lord." From the commencement of her illness she apprehended that it would be fatal. But though she was not unwilling to live, but on the contrary frequently expressed a wish that, if it were consistent with the will of God, she might be spared a little longer, yet, blessed be God, she was not afraid to die. She built her hope on the mercy of God, manifested to a guilty world, through the merits of her beloved Saviour; and this hope was, as she herself expressed it, "an anchor to the soul, *firm* and steadfast." Her tranquillity and peace continued to the last. Just before she expired, when she could articulate no more, she said, "Happy! happy! happy!" and, in a few moments, breathed her last.

She is gone! We shall see her face, we shall hear her voice no more! But we will recollect that it is God who hath taken away, and be silent. We will be thankful for that blessed hope by which our grief is softened, and pray that her removal may be the means of exciting her bereaved parents to hasten their preparation for that happy eternity into which she has entered. May her surviving brothers and sisters frequently think of the kindness with which she treated them, the affectionate advice and admonitions which she has given them, and the pious example she has set them! May they hear and obey the voice which, from the tomb of their departed sister, is now saying to them, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

And let the younger members of this congregation, particularly those who laboured with her in giving instruction to the children of the poor, and other offices of piety and benevolence, pay a serious attention to the solemn admonition which this event addresses to them. Think of the uncertainty of human life. This day four weeks your deceased friend made one of this congregation, and now she has been near a fortnight numbered with the dead! This day month *she* was hearing the funeral sermon of an amiable and a beloved friend.* And now *you* have been hearing *her's!* And who can tell how soon some of you may be seized by some fatal disorder, and laid on the bed of death? "Be ye therefore ready!" "Ye know not what shall be on the morrow!" "To-day then, if you will hear his voice, harden not your hearts."

An Appendix gives a characteristic letter of condolence from the REV. ROBERT HALL.

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* Mrs. Thackrey, the truly amiable wife of Mr. John Thackrey, merchant.

APPENDIX.

The author cannot resist the inclination he feels to append an extract from a most affectionate letter which he received a few days after the mournful event which he has attempted to improve, from the Rev. Robert Hall, M.A., a gentleman whom he regards it the highest honour to be able to call his friend.

January 9th.

"My dear Friend,—I am much concerned to hear of the heavy bereavement with which it has pleased God to afflict you and dear Mrs. Langdon, by the unexpected removal of your most amiable daughter. I never saw a young female whose character impressed me with a higher degree of esteem. I cannot wonder for a moment that your tears flow freely on her account. It is, indeed, a most severe and afflictive stroke, which none but a parent, and the parent of such a child, can duly appreciate. I feel myself highly honoured and gratified in the recollection of having possessed any share in her esteem.

Still, my dear friend, there is much mercy mingled with the severity of the dispensation. It is an unspeakable mercy to be able to reflect on the decided piety of the dear deceased, which so eminently prepared her for the event you so deeply deplore. Nor is it a small alleviation of the anguish resulting from such a stroke, to reflect that the time is short, and the end of all things is at hand. Painful as is the thought to all your friends, to you, my dear friend, it must be familiar, that in all probability her separation from you will be but of short duration; and that she has entered into that blessed eternity a little while before you, for which you have long been waiting."

Poetry.

ON THE THRESHOLD.

I'm returning, not departing;
My steps are homeward bound;
I quit the land of strangers
For a home on native ground.

I am rising, and not setting;
This is not night, but day—
Not in darkness, but in sunshine,
Like a star, I fade away.

All is well with me for ever;
I do not fear to go;
My tide is but beginning
Its bright eternal flow.

I am leaving only shadows
For the true, and fair, and good;
I must not, cannot linger;
I would not, though I could.

This is not death's dark portal,
'Tis life's golden gate to me;
Link after link is broken,
And I at last am free.

I am going to the angels;
I am going to my God;
I know the hand that beckons—
I see the holy road.

Why grieve me with your weeping?
Your tears are all in vain;
A short farewell, beloved,
And we shall meet again.

Jesus, thou wilt receive me,
And welcome me above;
This sunshine which now fills me
Is Thine own smile of love.

Bonar.

Spiritual Cabinet.

PREACHING THE GOSPEL.

It is much to be deplored when, influenced by the clamour for intellectual preaching, the preacher, instead of exhibiting Christ, aims at intellectual display—when the purpose of the sermon is to show what he can do, and to excite admiration of his own mental qualities. To indulge in flowers of rhetoric—to entertain men with fine composition, when their soul's disease requires healing—to be so insensible to their claims as to seek to make their attention terminate on himself—to make them laud his capabilities when they ought to confess their sins and extol the Saviour—to hold himself up in place of the Saviour for whom they are thirsting; oh, of all the impertinence of which a mortal can be guilty, I know of none to equal that.

Let it not be supposed that the preaching of the gospel for which we plead must necessarily give such sameness to our sermons as will render them uninteresting. There is no subject which is capable of borrowing illustrations from a field so wide, or of being presented in such variety of aspect and relation. To what relation of life does not its influence extend? With what portion of the universe has it no connection? What point of time does it not touch? The duties of every relation may be enforced by a reference to the cross of Christ. The wide domain of earth may be laid under contribution, and its various stores ransacked, for imagery to illustrate the scheme of redemption. Nor is it without some relation to other worlds; for "unto the principalities and powers in heavenly places, is known, by the church, the manifold wisdom of God." It had a place in the divine counsels before the worlds were framed; the first man trusted in the promise in which it was divinely revealed; believers, under the old dispensation, rejoiced to see, though afar off, the splendours of its day; at its coming, humanity felt the throbbings of a new life, and started on a career of progress which is never to cease until the emancipated nations shall resound with the praise of their Saviour-king; still it supports man in his dying hour, and sheds a light along his path as he passes through the shadows of the grave; it will preserve him from harm, when the earth is in flames, and the heavens are passing away. Nor will its influence cease to be felt throughout all the ages of the future; but while eternity lasts, we shall find "the cross in the sky and Calvary in heaven." Sameness with a subject so extensive in its relations! It may be so; but the fault will be in the preacher, not in his theme—it will be solely owing to our own mental barrenness, not in any degree to the lofty subject of which we treat.

But while we are no advocates for monotony, we do desire a more clear, and full, and constant exhibition of the gospel, properly so called; the truth which constitutes God's good tidings—that which, imparting peace to the mind which receives it, is called the "gospel of peace;"—that which, filling the soul with gladness, is called "good tidings of great joy;"—that which, bringing safety to the believer, is called "the word of salvation;"—the truth that God is the friend of men who are his enemies; that, as the crowning manifestation of his friendship, he has "sent his Son to be the propitiation for the sins of the world;" that through Christ pardon is proclaimed, and, in him, eternal life given to mankind.

This brief epitome of the gospel may serve to remind you that we often profess to preach the gospel, and speak as if we preached it, when we do not. We prove it to be a message from God, and we speak of its various qualities, without expounding its import; and we call that preaching the gospel! We insist on the necessity of conversion—which, though no doubt an evangelical doctrine, is no good news to a sinner—and we call that preaching the gospel! We maintain the doctrine of justification by faith, and exhort men to believe and be saved; thus alluding to, but not exhibiting, the saving truth; and we call that preaching the gospel! In a word, in various ways we speak about the gospel, and say much that is good and true about it, instead of unfolding the gospel itself; and we call that preaching the gospel! Now, the preaching we desire and require is not so much telling men about the gospel, nor urging them to believe, but *proclaiming the gospel message*—shewing, in a manner that will secure their belief, by convincing their judgment of its truth, that God, out of infinite love, has given Christ for them, and in Christ all that is necessary to their present and future welfare:—forgiveness of sin, sanctifying influences, a justifying righteousness, spiritual and eternal life.

W. LANDELS.

Reviews.

The Church of Christ in England. By Charles Stovel. London: Heaton & Son.

IN our September number, page 289, we gave a few extracts from this timely and able pamphlet. Mr. Stovel seldom lifts up his voice, or takes up his pen, on ordinary subjects. He prefers to grapple with the greatest, and would rather manage an "Armstrong," than handle an "Enfield." Recent facts of the "Church and State" question seem to have brought out this publication. Placing before us two quotations as targets, he demolishes them with his usual skill and power. We give them:

"Denationalize the Church, and you imperil the Throne—Denationalize the Church, and you destroy the Constitution—Denationalize the Church, and you throw all England into confusion."—*The Rev. Canon Stowell of Manchester.*

"I am not going to let it be assumed that, in matters of this kind, they [the Clergy of the Church of England] are the only persons to be shot at or take offence. I maintain that this is the cause of the laity, just as much as it is the cause of the clergy. Why, if the clergy have been guilty of perjury, I—in supporting the clergy—have been guilty of subornation of perjury. I, too, have signed the Articles; I, too, am a subscriber to what is contained in the Prayer-book, just as much as the clergy are subscribers to it; I do, as a layman, everything that the clergy do, with the exception of the administration of the Sacraments, and I take my full share of responsibility with them."—*The Right Hon. the Earl of Shaftesbury.*

How our venerable friend disposes of the "Rev. Canon" and the "Noble Earl" will be seen on a perusal of the pamphlet. We pass on to give one quotation, all we can find space for, but which may suffice as a specimen of close condensation and concentrated power.

"Of all those gifts by which the God of heaven and earth has blessed these realms, no one is more remarkable, or of greater worth, than the early planting here of this, the Church of Christ. Before the errors into which professing Christians have fallen had taken root and acquired the fixedness of habitual power, fugitives of

Palestine had found, by Phœnician commerce, a refuge in the south of Ireland, the west of England, in Wales, and flowing eastward through Northumbria, reached the Isle of Llandisferne. The Church of Christ was represented soon after, if not before, Jerusalem fell by the sword of Titus, and the witnesses of Christ organized around the centre in Caerleon, formed a powerful community when Austin, with his attendant monks, founded a branch of the rising Papal power in our national See of Canterbury. The Church of Christ in England had, before the monk appeared, the high advantage of a free and living use of all that had been granted to mankind, by personal union with Christ himself, and personal enjoyment of his divine support. Against all adversity, she still lived and poured the influence of divine truths into our common law, tinged the very spring of our constitution with gracious principles, and defiant of Gregorian policy, of Norman arms, and canon law from Italy, the Church of Christ in England has till now witnessed for the truth in suffering and martyrdom. Whether Alban, the Monks of Bangor, Wickliffe, Tyndale, the martyrs of Henry, of Mary, of Elizabeth, of James, or Charles I., became the open signs or witnesses of spiritual life, it has been here;—England has been blessed with its treasures, its influence, and its hope. England is what she is by what she holds, and has held of personal subjection to the will of Christ, with personal participation in the treasure of his resource. The Church of Christ is, and has been in England almost from the time in which its incorporation was first attested to the world. It is here by authority from God; and it is no impertinence to enquire, What is her calamity? What is her request? and what are the indications of her present life?"

Mr. S. then proceeds to discuss these questions.

Correspondence.

THE DISTRESS IN LANCASHIRE.

The fears of many that as winter approached the number of unemployed and destitute would be greatly increased, are now being painfully realized. At a meeting of the "Central Executive Committee," held in the Town Hall, Manchester, on Monday, Oct. 20, the Earl of Derby in the chair, a report was made by the special commissioner of the Poor Law Board, who stated that in twenty-four unions there were now 176,483 receiving relief, being an increase of 7,845 in one week. The payments for out-door relief had now reached above £10,000 weekly, beside the cost of 27,823 persons indoors. Forty-seven local committees are actively employed. The sufferers continue to display the most commendable patience. The various religious denominations are making vigorous efforts to relieve their poor brethren of the same household of faith. We have been requested to publish the following appeals, and we gladly comply.

The Baptists and Lancashire Distress.

Sir,—Allow us to call the attention of your readers, especially the pastors and deacons of our churches, to the resolutions of the Committee of the Baptist Union in relation to the Lancashire distress. It is our earnest hope that the appeal which the committee now make in behalf of their suffering brethren in the North of England will meet with a prompt and generous response.

It is by no means the purpose of the committee to interfere with any of the measures already in operation to accomplish the desired end. Their sole wish, on the contrary, is to supplement and assist them—to be auxiliary to them all. They do not think it desirable that the relief given should assume a sectarian aspect, or should in any degree preclude those who do not agree with us in religious belief from a full share of our sympathy and help; they would, therefore, gladly be auxiliary to the *General* Relief Committees, whether in town or country. On the other hand there are *Baptist* brethren, both ministerial and private, whose wants are not sure to be provided for by any existing machinery; and others, such as those for whom the "Lancashire and Cheshire," and the "General" Baptist Associations are labouring to provide, and the committee would heartily rejoice in rendering assistance to these.

The object of the committee in requesting the treasurer of the Union to receive contributions is not to add to the already too great number of separate agencies, but to afford a facility to churches or subscribers to whom it may be either inconvenient or difficult to forward money in other manner.

Whatever funds may be placed at the disposal of the treasurer by the benevolence of the churches will be appropriated as the contributors themselves may direct, and if no special directions are given, the committee will undertake to distribute them according to its best discretion.

Above all they are desirous that the efforts now made should be so general and liberal as to give satisfactory proof that the spirit of Jesus still dwells and reigns in His church, that so our brethren may be comforted in their sorrows, and our Redeemer obtain abundant glory.

(Signed)
EDWARD STEANE, D.D., }
J. H. HINTON, M.A., } *Secretaries.*
JAMES H. MILLARD, B.A. }
Baptist Mission House,
33, *Moorgate Street, E.C.*

At a meeting of the Committee of the Baptist Union, held at the Mission House, London, Oct. 7, 1862, the Rev. B. Evans, D.D., in the chair, the following resolutions were unanimously agreed to:—

"1. That the committee feel deeply affected by the tidings which continue to reach them of the painful privations to which so many of their fellow-countrymen and fellow-christians are subjected through the stagnation of the cotton-trade; and they earnestly pray the God of all mercy, that by his good providence the causes of this great calamity may soon cease to operate, so that the distress may be stayed.

2. That, however, fearing, from present appearances, that the sufferings of their brethren in the cotton-manufacturing districts may yet be long protracted, and dreading for their sakes the rigours of the approaching winter, the committee earnestly sympathise with every effort made to soften their afflictions and provide for their necessities; and hereby express their hearty concurrence in the measures already taken in this behalf by the various Relief Committees.

3. That they, therefore, affectionately invite their brethren throughout the country to aid in this charitable undertaking, by liberally supporting the funds of these committees both by Congregational collections and by private subscriptions.

4. That George Lowe, Esq., F.R.S., the treasurer of the Baptist Union, is hereby authorised and requested to receive contributions for this object; such contributions to be forwarded either to the Baptist Mission House, or to the account of the treasurer with Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard Street."

Signed,
B. EVANS, D.D., Chairman.
JAMES H. MILLARD, B.A., Acting Sec.

THE GENERAL BAPTISTS.

THIS section of the baptist body have also made the following appeal to the churches:—

BRETHREN,—The Cotton Famine has caused suffering of frightful severity and magnitude among the members of our own denomination. Our churches in the cotton district consist mainly of the industrious and thrifty working class, who never dreamed of needing help. For months they have borne their distress with heroic fortitude; and have been unwilling to obtrude their sorrows on the notice of the world or of their brethren in Christ. In small sorrowing groups in their once happy, but now desolate homes, they silently endure the pangs of extreme poverty; a silence broken only by their prayers to the Father in heaven for bread.

The following extracts from letters sent by the pastors and deacons of a few of our churches will shew that the necessity for relief is immediate and most urgent:—

One writes, "I am speaking within bounds when I say, that full half of our members are so far involved in this distress, that they really have not enough to eat. In the family of A. C. there are six, and they have 2s. 9d. a week to pay for rent; and all they have coming in is 5s. per week. B. M.; here there are seven, with not more than 4s.

per week coming into the house, and out of that 2s. go for rent."

Another says:—"For some time our suffering poor have caused us great anxiety. We are situated in the very midst of destitution. Many of our people, who have been comparatively well-to-do, are now on the verge of actual want. I cannot enumerate all the cases amongst us, as some will not own to being in distressed circumstances."

The Deacon of a small church writes, "Many of our friends are seriously affected by the depression in the cotton trade, upwards of twenty directly so. Ten or twelve more are but obtaining a bare subsistence."

Another brother relates that he had just visited six families in succession, all of whom were out of employ, and says, "The state and prospects of these families it is painful to reflect upon."

Another writes, "The cotton famine will effect injuriously almost every family in our church. Many are suffering deeply already. Scores are at the present totally unemployed. The state of things is becoming worse among us every day."

"I can assure you," says another minister, "that a majority of our people have suffered, and are suffering, very severely. It is a mystery to me how some of them live. A few have been obliged, very reluctantly, to apply for parish relief, and have obtained 1s. 6d. per head per week; others have been sent to break stones on the road for 9d. per day. Some, who think it a disgrace to apply to the parish, will starve rather than do so; but these are glad to come to *our* vestry for a loaf of bread. These friends have maintained an honourable position in life, and twelve months ago had a nice sum of money saved, but are now penniless and in want."

Believing that our christian union is not a mere name, and that General Baptists (not directly affected by the panic) would cheerfully relieve their brothers and sisters in the Lord, and "prove the sincerity of their love," if only a channel were opened through which assistance could be conveyed, the Yorkshire Conference, held at Byron Street, Leeds, requested us to receive your "bounty," and to "minister to the saints."

We cheerfully comply with that request, and shall most gratefully receive, on behalf of our suffering brethren, the collections of congregations, and donations, by cheques, post orders, or stamps.

RICHARD INGHAM, Vale Manse, Todmorden.

JABEZ TUNNICLIFF, Beckett Street, Leeds.

WILLIAM WATSON, Canal Wharf, Leeds.

G. T. WOODSON, Francis Street, Leeds, *Treasurer*.

RICHARD HORSFIELD, Newtown Grove House, Leeds, *Secretary*.

The Conference recommend that so long as the distress continues, Monthly Collections should be made in all our congregations.

Christian Activity.

MORE ABOUT THE BIBLE-WOMEN.

A NEW feature has lately appeared in the exertions of benevolent persons among the distressed poor, and on the lower strata of London life. The Biblewoman is not merely a distributor of the Bible, as the name seems to indicate, but a distributor of all sorts of good things among the families of the poor. She is selected from the better informed and christian women of the lower middle class. Sometimes she has risen from the very depths of St. Giles's parish by the instrumentality of the city missionary, or the scripture reader, or the district visitor. She receives 12s. 6d. a-week for her services. She sets out every day to visit the sisterhood of sorrow, suffering, and poverty, ostensibly and directly to introduce the Bible, additionally and practically to see what can be done to help the helpless, and to say what can be said to comfort the downcast. It must be obvious to every reflecting mind that a true and cheering word often does more to lift a wretched mother out of her misery than a donation of money or clothes, needful in their place. The mere vulgar philanthropist does not understand this; he recognises no value in anything he can't handle, or weigh, or measure with a foot rule. The no less mistaken missionary thinks he has done nothing unless he has left a tract, or preached a formal sermon; but kind words spoken by homely lips waken echoes that do not die, and inspire energies long laid prostrate, that rise up and walk. The peculiar adaptation of this movement lies in the fact that the visitor is a woman, and the objects visited are mothers and wives. The visitor is not a fine lady full of sentimental benevolence, afraid of dirt and vulgarities, and keeping well to the windward of the subjects of her instruction; but one who also has been in poverty and trouble, who has lost infants, and knew not how to raise money to bury them—who had a husband, and is a widow, who wrestled with poverty, and nakedness, and hunger, and can tell what she felt and how she got out of it or got comfort in it. Such a message knocking at the door of sickness must be welcome. It is human nature in its finest and purest type, giving off its sympathy and sacrifices and services to those who rarely hear a kind, and never an encouraging word. Since the institution of this new class of labourers in the service of sorrow and suffering, about three years ago, 27,000 Bibles have been sold among the very poorest. The importance of selling, as distinguished from giving, cannot be exaggerated. Bibles lightly got are lightly held by the poor. What they receive gratis finds its way to the pawnbroker's shop in the course of a week or two, while the book for which they have paid tenpence, in weekly halfpence, is retained and valued as hard-earned property, and only parted with in the last extremity. It seems to be the universally operative law among the poor that money raised by begging, and Bibles received gratuitously, are not valued, and speedily squandered. This is the common experience of these Bible-women, and, we believe, the experience of the various societies which have directed their labours towards the elevation or instruction of the very lowest. In London alone, one hundred and sixty Bible-women are visiting the neglected poor from house to house, pointing out ragged-schools for their children, places of worship for their parents, clothing-clubs, and mothers' meetings, and other means of ameliorating their lot, and, above all, their homes. In improving the domestic condition and management of the homes of the poor, these visitors have done incalculable good. It is easily proved that the poor pay higher price than the rich for every article they consume. They are ignorant of every element of thrift and economy. They live in filth and damp, and amid drying linen and on wet floors, the first victims of epidemics, and first, owing to their exhausted and enfeebled constitutions, to sink under its attacks. A discreet and sympathising Bible-woman—we can write from personal knowledge—shows the poor mother where the best and most economical soap can be bought, where fuel can be had at a reasonable price, how easily good soup can be made at a reasonable cost, and the room kept clean, dry and sweet, at no great expenditure of labour. She offers a blanket early in the season, as soon as half the price of it is paid in weekly pennies, and frocks and petticoats for the children, cast off by the rich, are given as presents and rewards for tidiness. The effect of persistent treatment of this sort is soon apparent. It should never be forgotten that the poor man flies to the ginshop, not only because he likes gin, but because he finds there a gaslight, a fire, a sanded floor, and a newspaper. He is driven from home by its discomforts, and drawn to the ginshop by far less objectionable attractions than gin. It is on this account that we cannot rely for the creation of temperate habits on the pledges and prescriptions of teetotal societies, but on the increased comfort, convenience, and cleanliness of the poor man's home. The wife and mother makes home. What she is it becomes. Her temper, tidiness, and economy, are its very air, and light, and warmth. On her the Bible-woman acts with a force and a success which no other instrumentality has reached, and through her on children and fathers with a permanence it is impossible to dispute. We have no desire to question, far from it, the labours of the city missionary. He is first, and remains longest, where vice, and fever, and ignorance reign. But, viewing the action of the Bible-woman on domestic and social life, regarding it as a means of raising the poor from a dunghill and setting them, not indeed among princes, but among the decencies of the earth, we hold the mission of the Bible-woman to be a practical, comprehensive, and effective agency. It secures an entrance inaccessible to others. It makes the sale of the Bible a pioneer to many-sided and kindly influences. It receives a welcome which woman full of sympathy will always receive from woman full of sorrow. It supplies a link long lost, and occupies a field long neglected, and we hope it will receive an encouragement and support long withheld.

Revivals and Awakenings.

SMALL BEGINNINGS AND GREAT RESULTS.

THIS is the law in what is called the kingdom of nature, and it is in the kingdom of God. Illustrations are plentiful in both regions—acorns grow into oaks, fountains flow into rivers—the great revivals of religion have been traced up to an individual, or to two or three met with one accord in one place for earnest fervent prayer. Hence the importance of meetings in cottages for this serious purpose. Even these, humble and unnoticed though they be, come under the Divine promise and notice. Truth, and especially divine truth, like vegetable seeds, when sown, must germinate and multiply. We were led to indulge these thoughts on reading the narrative which follows:—

"'I am glad you quoted that text, 'Where two or three are gathered together in my name, there am I in the midst of them:' for I think the Lord put it in the Bible because He knew there often would be only two or three, and did not wish to have them discouraged.'

Such was the remark of a poor woman at the close of our first meeting for reading the scriptures in the homes of our neighbours, several of whom we found unable to read for themselves. It was on an afternoon in December. The rain was pouring heavily, and some unexpected hindrances arose; but we resolved to begin at once, as we could, remembering that if we delayed to labour for Jesus Christ until there were no difficulties in the pathway, we might wait until the grave should be ready for us: and then what could we answer when the Master asked if the work he gave us had been finished?—Next week we met in a larger room, which was crowded. We commenced without any formal plan, just longing to do something for Jesus, as he should open our way; and feeling that our best training would be gained as we proceeded in the work, looking to the great Master that he might guide us by his eye. Soon it was evident that he who had led us to go from house to house with the Book of life in our hand was preparing willing listeners. The people heard with growing interest. At first a good proportion of our audience was made up of persons already pious; and, though our hearts were fixed on securing the attendance of a different class, we rejoiced to meet the praying women: for we felt that as they were aroused to plead more for their neighbours, and to speak loving words about Jesus as they met them in daily life, they would be blessed, and made a blessing; and through their instrumentality we might gain access to the careless sinners around. Erelong we were rejoiced to welcome several who were not wont to come and go in visits to the place of the Holy One. Their meeting with us was a sort of transition-step, which rendered it easier to go to the house of God; and with much interest we watched for them there. We never had any difficulty about a place of meeting, except that we could not be in two houses at once. No invitations have been declined. The farther off the people were from Christ, the more they needed to be told the glad tidings of mercy for them: and how could they hear if christians kept aloof?

We are learning more and more that wanderers must be sought by us, as they were sought by the Master. One peculiar advantage of going to so many dwellings is that a far larger number come under the sound of the Bible words,—each family having acquaintances who will attend at their house more readily than elsewhere. So much encouragement was given in our little afternoon assemblies, that we resolved sometimes to meet in an evening also; and the women were told they might invite their husbands. 'Will there be a meeting next Wednesday?' was the inquiry the first night; but the second, they only asked, 'Where?' and we were constrained, by their evident desire, to make that weekly we had only thought of as occasional.

About this time two other ladies commenced a similar work in a different part of the village, where, if possible, it was still more needed; so few were in the habit of attending any place of worship. We have been gladdened by an abundant blessing given to their labours; and there has been joy in heaven over sinners repenting. Recently two more have engaged in this happy toil: so that we have now six labourers and four weekly meetings, which are always begun and closed with prayer.

In addition to the Scriptures, we usually read some article selected from one of our magazines, from 'The Book and its Mission,' or from some other religious periodical; and it is interesting to observe the emotions and sympathies often called forth. Our great object is to exalt Christ,—to testify of him, and of a free, present salvation. And our faithful God blesses us in the deed, not only by giving power to take hold of his strength, and plead with him for our unsaved neighbours, but also by opening to us the scriptures. Bible-thoughts often seem, as we read to those eager listeners, more grand and beautiful than before; and there is a keener realizing of their exceeding preciousness.

A passing allusion must be made to the kindly feeling which these meetings have induced among the people toward each other. Cases of special benefit derived come to mind as we write; but we may mention only one or two. An aged woman was asked to meet with us, but declined—as she 'knew so few of the neighbours.' Aware that she could not read, we called again and again. Her shyness was thus overcome; and in one week, having been at two meetings, she inquired if there would be a third. Her attendance at chapel became increasingly frequent; and on one Sabbath evening she obtained the knowledge of salvation by the remission of sins. Few who saw her in the first gladness of that hour can forget the scene. Six months we watched over her with deep interest, rejoicing in the change which Divine grace had wrought: then, after a few days' illness, she slept in Jesus, at the age of eighty-five. How it gladdens us to think she is joining in the new song before the throne!—For several months an unconverted man, who had a pious wife, was most regular at one of the evenings, though he wilfully absented himself from all other means of grace. But recently the answer to his wife's prayers has been given, and he has become a new creature in Christ Jesus.

Recently it has pleased God to pour out upon the village unwonted showers of blessing. Night after night, for weeks, the chapel was thronged, and the Gospel preached came not in word only, but also in power, and in the Holy Ghost. Many precious souls passed from death unto life, and the disciples were filled with joy—joy far too deep for utterance. There were happy gatherings to bless the name of the Lord. And the revival is advancing still. Our gracious God continues to make manifest in our midst the saving strength of His right hand.

The manner in which the people sometimes thank us for going to their homes is most affecting: but we feel that *we* are the parties privileged; that such precious opportunities for making manifest the savour of the knowledge of Christ greatly increases our debt to Him. And, with a growing consciousness of obligation, we render thanks for being permitted in this way to give expression to our love to Him who hath redeemed us unto God by His blood.

May we hope that some who read this unadorned narrative will be induced to attempt similar service for our blessed Master?

"Not many lives, but only *one*, have we,
One only one:
How sacred should that one life ever be,
That narrow span!—
Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil."

Narratives and Anecdotes.

THE EJECTED AND SILENCED OF 1662.

AMONGST them were men of high intellectual powers, great zeal, intense earnestness, and unimpeachable character. The Rev. John Stoughton, in his "Church and State Two Hundred Years' Ago," says:—

"Amongst those expelled from the Establishment by the Act, or removed by measures preparing for that event, were men who would have done honour to any communion. The loss sustained by driving them away was incalculable. Richard Baxter, as soon as the Act was passed, declared his intention not to conform. In his theological disputations and ecclesiastical diplomacy, he does not appear to advantage. . . . Nobody, however, has ever read the story of his life at Kidderminster—how he preached the whole council of God, not ceasing to warn every one, night and day, with tears; and how he visited his flock, and went from house to house with apostolic zeal—must admit, that though he conscientiously refused the see of Hereford, he was one of the truest bishops that his country ever saw, being consecrated by the holiest of all hands, even one from heaven.

John Howe was ejected from Great Torrington, Devonshire. We are fully alive to the narrowness of some of the worthies of the Puritan school. Their reading was too exclusively theological. But Howe's sympathies were broad, and his reading vast. There is nothing of the hard, grinding, terrible logic of ultra-Calvinism in the writings of Howe. He rises into serene regions of thought—devoutly contemplates there the mysteries of the universe, bows before the 'venerable darkness' of Him who hideth himself; and then comes down to speak, with indescribable pathos, to his fellow sinners, of 'the Redeemer's tears wept over lost souls.'

Matthew Poole was ejected from St. Michael's Quern, London. His 'Synopsis,' in five goodly folios, still occupies a leading place in a critic's library, to whatever school the critic may belong; and those most familiar with Rosenmuller and Blomfield find there is not a little to be learnt from the compilation of the Puritan annotator.

The 'silver-tongued' Bates, who refused a deanery, and might have been made a bishop, had to resign St. Dunstan's in the West; Thomas Manton, the celebrated commentator on the Epistle of St. James, was expelled from St. Paul's, Covent Garden; and Joseph Caryl, the patient expositor of the Book of Job, was forced to take leave of the parishioners of St. Magnus. Gale, the learned author of 'The Court of Gentiles;' and Hill, the editor of 'Schrevelius' Lexicon,' were also among the sufferers for nonconformity. Alleine, Flavel, Brooks, and others, were also turned out of their livings in different parts of the country. They were authors and preachers, full of spiritual fervour and evangelical unction; adepts in the kind of instruction fitted for the common people, dealing in 'wise saws and modern instances,' and arresting the attention and fixing the memory by alliterative jingles, which, 'like a sheep-bell, kept good sayings from being lost in the wilderness.'

These were all ejected by the Bartholomew Act; but there were others ejected before, who were effectually silenced by the new law. John Owen, whose voluminous theological works need be only mentioned as proofs of his learning, orthodoxy, devoutness, and zeal,—first removed from the Deanery of Christchurch before the Restoration, by the Presbyterians,—was now denied the liberty of ministering in parish pulpits, or elsewhere. Thomas Goodwin met a like fate. Though less celebrated than Owen, his great attainments in scholarship, and the range and variety of his thoughts, astonish us when we read his writings, showing how familiar he was with all forms of theological speculation, ancient and modern. He was not a man to be startled at phases of inquiry differing from his own. John Ray, the eminent naturalist, is to be mentioned among the ministers silenced by the Act, inasmuch as, though he remained a lay communicant in the Church of England, he refused to conform; and in 1663 quitted his fellowship, nor did he ever preach any more. Samuel Shaws' 'Immanuel,' and 'The Angelic Life,' and 'A Welcome to the Plague,' are books not to be forgotten; the last a memorial of the singular devotedness of the author during the terrors of the plague year; and all of them specimens of pulpit-teaching, faithful and earnest, such as must win the praise of all good men of every church. He, though not first ejected, was sentenced to silence by this Bartholomew Act. To think of silencing such a man! No severe and morose man either—though preaching in plague years, and writing 'A Farewell to Life'—but one who, like all honest people, could laugh as well as weep; and though 'his highest excellency was in religious discourse, in prayer and preaching, wrote comedies for boys to act at Ashby-de-la-Zouch, and had quick repartees, and would droll innocently with the mixture of poetry, history, and other polite learning.'

Besides all these, more or less known to posterity by their books, there were the Henry's and the Heywood's, who are equally remembered and honoured for the simple and beautiful stories of their lives. Thus, to use the words of Charles Julius Hare—'The Act of Uniformity cast out many of the best fish from the net; all the bad, all the careless, all the unscrupulous, all the unprincipled, might abide in it unmolested.' And he cleverly adds, 'The age which enacted this rigid ecclesiastical uniformity was addicted, as might be imagined, to the practice of uniformalising all things. It tried to uniformalize men's heads by dressing them out in full bottomed wigs. It tried to uniformalize trees by cutting them into regular shapes. It could not bear the free growth and luxuriance of nature. Yet even trees, if they have any life, disregard the Act of Uniformity, and branch forth according to their kinds, so that the shears have constant work to clip their excrescences, and none submit quietly but the dead.'"

All honour to the memory of these brave men who esteemed the reproach of Christ greater riches than their livings; having respect to the recompense of the reward; not fearing the wrath of the king, but enduring as seeing Him who is invisible!

Baptisms.

FOREIGN.

Prussia.—Mr. Wiehler says:—"After preaching at Zeinicke to a large congregation in the morning, I went in the afternoon, accompanied by all the members and friends, to open the new burial ground which they have just laid out, in consequence of the great inconvenience and annoyance to which they were subjected in the parish churchyard. They have not had to incur any expense, as the ground was presented to them, and the wall round it has been built by some of the members without charge. Over the gate is an archway with this inscription. 'There remaineth, therefore, a rest for the people of God;' and inside the wall rows of cherry-trees are planted. A platform had been erected on one side, where I could stand and place the Bible, and a great number of people had assembled, so that the ground was crowded. After singing, reading, and prayer, I spoke from Heb. iv. 9, and we returned rejoicing to our homes. In the evening I baptized two persons who had come from some distance. At Tarnow the meetings were very numerously attended, and many persons came from distant villages and gave us good hope that in these places too the banner of the gospel will soon enter triumphantly. It is indeed refreshing to heart and soul to see how on all sides the kingdom of the Lord is coming with power. Amongst the twenty-nine whom I have recently baptized are two men who have been persecutors like Saul of old. One of these, whose wife was converted, treated her very badly in consequence; and one evening, finding she had gone to a prayer meeting, he followed her, intending to bring her away by force; but he first waited under the window of the room to listen to the praying. He was struck with the solemnity of the words, and involuntarily lifted his cap from his head, and before the prayer meeting ended he was on his knees with the others, weeping over his sins. He took his wife quietly home, told her how he felt, was enabled at once to flee for refuge to the Saviour, and was soon after united to the church. 'This is the Lord's doing, and is marvellous in our eyes!'"

Jamaica, *Salter's Hill.*—On Saturday, July 19, twenty believers (seven men and thirteen women) were baptized in the Spring Post river, near Maldon. Among the number were a brother and sister, of eighteen and fifteen years old respectively; and another brother and sister, of twenty and fourteen. Seven had been physically prostrated about a year ago. Fourteen are from the juvenile and adult sabbath schools. After the baptism a public service was held in the chapel, when addresses were given to the newly baptized, to the members of the church, and to inquirers, for all of whom earnest prayers were presented to the throne of grace.

On Friday, Sep. 5, in the Orange river, near Salter's Hill, twenty-nine disciples were baptized, consisting of twelve men and seventeen women. There were two husbands with their wives; two were Africans, who were rescued some years ago from a slaver bound to Cuba; two were sisters, of about nineteen and twenty-one years old; nearly the whole number are connected with the juvenile and adult sabbath schools. After the ordinance of baptism, at which there were numerous spectators, the newly baptized and others repaired to the chapel, when the new converts were addressed by Mr. Dendy, the pastor of the church, from 2 Cor. v. 17—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

DOMESTIC.

Rugby.—On sabbath evening, Oct. 12, in the presence of a crowded and deeply interested congregation, Mr. Angus, after a sermon on baptism, administered the ordinance to eight candidates. Five of them were converts from the world, and three converts to our views on baptism from other sections of the churches of Christ—one from the Free Church of Scotland, one from the Congregational, and one from the Wesleyan bodies. Of these three the first two were regular attendants and communicants of the church under Mr. Angus's charge (it being an open communion church); and the second and third ascribed their change of views on baptism, under the Spirit of God, to witnessing the baptismal service on former occasions. The first had long entertained a conviction of the scripturalness of our views of baptism, but had not, till recently, been brought in contact with baptists; by intercourse with them conviction was ripened into decision. From a somewhat lengthened observation, it is your correspondent's conviction that our baptisms should be made as public as possible; and that a lucid and temperate exposition of the *positive teachings* of Christ and his disciples on baptism is preferable and more likely to convince an opponent, and bring the inquiring mind to decision, than discourses of a negative, apologetical, or controversial character.

Elgin, *Scotland.*—During the last quarter our pastor, Mr. Macfarlaine, has been three times down into the water, when he baptized six believers. In August, a husband and wife, and a wife whose husband joined us last summer. In September, a woman who had lately been brought to the knowledge of the truth, and a man from the country, who stated that he never was within a baptist chapel until that night, neither had he read any baptist books; and the first conversation that ever he had with any baptist was when he applied for baptism and fellowship. And on Oct. 12, another young woman gladly obeyed this unpopular but divine command. W. U.

Carrickfergus, *Ireland.*—Mr. Swain baptized two persons on Oct. 16, one a daughter of a member of the church meeting here, the other a young man, a Presbyterian. These make five persons baptized here during the last three months. D. P.

Ogden, *near Rochdale.*—Our pastor, Mr. Nuttall, baptized five disciples on a profession of their faith in Christ, on Lord's-day, Oct. 12. One was an aged woman of seventy-two years. T. B.

Gosberton, *Lincolnshire.*—Four believers were baptized by Mr. Jones, Sep. 14. Three of them were from one family—a mother and her two daughters.

Leeds, *Baptist Mission to the Unconverted.*—On Wednesday evening, Oct. 1, after a sermon by Mr. Stutterd, from "Arise, and be baptized," to a very numerous audience, he went down into the water and baptized fourteen believers—six males and eight females. One was formerly connected with the Primitive Methodists, two with the Wesleyan Free Church, and two with the Church of England. The others have been gathered out of the "world's wide wilderness;" one was a reclaimed infidel. Our prayers still ascend, "Arise, O God, and plead thine own cause." They were all baptized in South Parade chapel. One will unite with the church there, the rest with the newly formed church at York Road.

Cinderford, *Gloucestershire.* — We had the pleasure of witnessing the baptism of five believers by our esteemed minister, Mr. P. Prees, in the presence of a large assembly, on the first sabbath in October—four males and one female. One of the young men is the only son of one of the deacons of this church. Another of the baptized had been a most notorious character. He was addicted to nearly every vice, and his pastime on the sabbath was in gambling and fighting, and he was a leader of others into the same courses of sin. Several of his old compeers were witnesses of his public profession of faith in the Redeemer. We anticipate an early repetition of the above pleasurable scene, for the Lord is at work among the people. T. W.

Bedford, *Mill Street.*—An interesting scene was witnessed here on Lord's-day morning, Sep. 28, when Mr. Killen preached on the subject of baptism; and although the chapel has been considerably enlarged, and as much more space added to the school-room, every part was filled, and the best order and most devout attention was observed. Among the six persons immersed were a husband and wife, and their daughter and son-in-law. Another was the daughter of a baptist minister. The other was an interesting youth who has been recently brought to a knowledge of the truth.

Abergavenny, *Frogmore Street.*—Eleven believers in Jesus—three males and eight females—were immersed by our pastor, Mr. Bullock, on Lord's-day, Oct. 5. Since the settlement of Mr. B. amongst us, he has been the means, under divine favour, of reviving our dormant church, and of largely increasing our congregation. Amongst the baptized were two females, daughters of two of our deacons. One of the males had been a Wesleyan; and two youths, formerly scholars, are now teachers in the sabbath school. I rejoice to say that the "influence for good" is extending, especially amongst the young men, many of whom are anxious inquirers after the way of life. D.

Swanwick.—I write to inform you that on Lord's-day, Oct. 5, Mr. Winks, of Chilwell College, preached an impressive sermon from Matt. xxviii. 19, after which he baptized eleven believers in the name of the Lord Jesus. Two of these were Wesleyans, who, feeling it to be their duty, were baptized, and afterwards returned to their own place of worship. The rest were added to our fellowship. It is our fervent prayer that the Spirit of God would continue his gracious work amongst us. G. P.

Hose, *Vale of Belvoir, Leicestershire.*—After a discourse by Mr. Winks, from Chilwell College, Mr. Smith baptized four candidates. Two had been Wesleyans. These were added to the church at the Lord's Supper on the same day.

London, *Metropolitan Tabernacle.*—Sep. 25, twenty-two; Sep. 29, twenty; by Mr. Spurgeon.

[In giving these reports of the Metropolitan Tabernacle, we give all we receive. We cannot do more.]

WALES.

Builth, Breconshire.—Our pastor, Mr. Phillips, had the pleasure of leading five candidates into the river Wye, and immersing them into the names of the Sacred Three, on the first sabbath in October. The morning was unusually fine, giving opportunity to hundreds of people to witness the ordinance. And they seemed to lay hold of the opportunity, and take advantage of the fineness of the morning, for they might be seen wending their way from town and country to behold the solemn scene. By half-past nine, many hundreds had gathered together on the banks of the Wye. They were of nearly every denomination. Even those who were believers in "aspersion" were heard saying, "Well, this is beautiful indeed." The candidates were four females and one male. The former were all clothed in white, presenting an interesting and novel appearance. Four of the candidates were from the sabbath school, which, we are happy to say, has greatly increased lately. Our chapel is now well filled with hearers, and we have several more who have said, "We will go with you," whose baptisms we hope to report shortly. T. J.

Cardigan.—We have had several baptismal services since we last reported. Mr. Jones, of Swansea, baptized three females in the chapel baptistry in March; on June 29, Mr. E. Thomas, of Newport, led two males and three females into the river, and buried them with Christ in baptism; after one of our prayer meetings in August, a sailor was immersed by Mr. D. Davies, of Waentrodan; and Sep. 14, another interesting service was held in the open air, when Mr. R. Williams, of Hengoed, preached and baptized three males and two females in the river. Most of these disciples were fruit from our sabbath school. Teachers! "let us not be weary in well doing, for in due season we shall reap if we faint not." Of the other, one was aged; and one had for years attended the Established Church. May all these continue faithful to the profession they have made! I may add, that at *Blaenywaun*, on Oct. 19, two were baptized by their new pastor, Mr. T. T. Jones.

Cardiff, Bethel.—Mr. Howe, our pastor, baptized three disciples of the Saviour into the names of the Holy Three in June; on Aug. 31 four; and on Sep. 29 three more; one of the latter had been a believer for years, and had never been baptized; but now, to the astonishment of all present, he rose from his seat, and went down into the water, and was baptized. W. C. G.

Rickeston Bridge, Pembrokeshire.—Our pastor, Mr. J. Walker, baptized two candidates, Aug. 28. The Lord is blessing us; to him be glory for ever! J. H.

Presteign, Radnorshire.—Mr. Payne baptized one believer in the river Anow in the presence of hundreds of spectators in June; and on Oct. 5, three more thus put on Christ. The cause of the blessed Redeemer at this place appears to be reviving.

Baptism Facts and Anecdotes.

THE BANISHED DAUGHTER.

IN the time of a revival in Harbour Creek, Pennsylvania, the daughter of an infidel was happily converted, and on a Saturday afternoon she related to the baptist church her christian experience, and was received as a candidate for baptism.

She was intending to be baptized on the ensuing sabbath, and in the morning she made known her intention to her father. He told her angrily that if she went into the water, he would immediately banish her from his house. After consulting with some of her friends, she concluded to defer the matter till some future occasion. At the close of the afternoon service, Rhoda repaired to the water with the rest of the assembly, to witness the baptism of other converts. After the last candidate was immersed, the preacher addressed the assembly, and urged any who might feel it their duty, to relate their experience to the church, most of whom were present; and, if the church so desired, he would baptize any such persons before they left the water. One after another acceded to his request, came before the church, and were accepted and baptized. At length Rhoda stepped forward, and exclaimed, with streaming eyes, "I believe it is better to obey God than man!" There was a moral sublimity in the thought and in this new occasion of its utterance, that must have wrought a most thrilling impression upon every mind. Having in a few words given an account of God's gracious dealings with her soul, she, too, was received and buried with Christ in baptism. On her return home, she found her father absent; but when he came in, some of the members of the family told him of the step Rhoda had taken. Turning to her, he said with firmness, "Rhoda, you remember what I said to you this morning; you must now quit my house." Rhoda solicited the privilege of taking away her clothes and other things with her; and having permission, she soon gathered them together, bade her friends farewell, and started forth upon her cruel exile, between sundown and dark. Soon after she had gone out, her father opened the door and called after her, "Rhoda, you may come back now, *I want you to understand that I am to be obeyed!*"

Rhoda returned; but from that time her father treated her, as she declared, with greater kindness and tenderness than ever.

Sabbath Schools and Education.

ON TRAINING THE YOUNG TO DO GOOD.

AFTER long experience both in sabbath and day schools, as well as in his own large family, the writer is confirmed in his opinion that having in view the coming of the Redeemer's kingdom in the world, no step of greater importance can be taken by teachers and parents than this for the advancement of that glorious object. He further believes that by training them in the *action* of benevolence, they will, much sooner than by merely *talking* about it, be led to appreciate the infinite benevolence of Him who gave himself for us, and thus by *doing* good they will learn, in an easy and pleasant way, to *get* good. The following verses are adapted to promote this desirable object.

LITTLE SOWERS.

I GAZED upon a busy field,
Where nought as yet of verdure grew;
But sowers hastened up and down
The precious seed to strew:
And in a distant corner there
I saw that children, young and fair,
Were busy sowing too.

They sang and smiled upon their work,
And yet I said, "Why labour now?"
The curse of toil was never sent
To stain so young a brow.
And so I bade them sport and play,
And learn at some far future day
To reap, and sow, and plough.

And in the sunny harvest time
I sought that busy field again;
And saw it rich with bending ears
Of Autumn's golden grain.
But, 'mid the plenty all around,
There was one little patch of ground
That barren did remain.

I wondered wherefore this should be—
It was because I suffered not
The willing bands of little ones
To plant that barren spot;
And other workers took no heed,
Or had no time to strew the seed
Over the children's plot.

The world is all one busy field,
And life the busy time to sow
In human hearts the precious seed,
That, scattered to and fro,
Shall soon put forth its tender leaves,
And to the glorious harvest sheaves
Of life eternal grow.

There is a work for all to do;
The strong may help it if they will;
And for the trembling hand of Age
There is an office still.
Nor only so,—the young are there,
And childhood hath its little share
Of labour to fulfil.

Oh! say not that it is to soon
For those young, happy hearts to sigh
Over the barren, heathen wastes,
That all uncultured lie;
Nor send them, with a careless smile,
To play and trifle yet awhile,
And labour by and by.

Oh! stay them not, for though the work
Appears too vast for human might;
Yet is it still an easy yoke,
A burden small and light,
For e'en the youngest heart that feels
The gladness bright that Christ reveals
Upon the soul's dark night.

Oh, stay them not! nor check the zeal
Of any in that youthful band,
Who long to spread a Saviour's name
To earth's remotest land.
Lest death should seize that little one,
And snatch him from a work undone
With swift relentless hand.

Oh, stay them not! lest far away
Some poor benighted heathen slave
Should find, from all life's toil and woe,
A sad and hopeless grave;
And souls should perish in despair,
Whom now the effort and the prayer
Of little ones might save.

Oh, stay them not! but help them on,
And with a thankful heart rejoice,
That such a holy, happy work
Should be their early choice.
And then, as childhood wears away,
Teach them to love it more each day;
And gladly help it while they may,
Nor heed the scorner's voice.

Brave, earnest ones! God bless them all,
And make them blessings far and near,
And speed them in their work of love
While still they sojourn here:
And take them, when the work is o'er,
In heaven, to rest for evermore
From every toil and tear.

C. S. P.

Religious Tracts.

THE FIRST CHRISTIAN CONVERT IN ORISSA.

THE last "Indian Report of the Orissa Baptist Mission" thus describes the means by which this interesting event was accomplished.

"Two years after our first missionaries reached Cuttack, they were joined by the Rev. C. Lacey; and the year following, the Rev. A. Sutton was added to the band. The former of these honoured brethren was privileged to serve his Lord in the mission for twenty-eight years, and the latter for thirty. There was nothing in the external appearance of the people to encourage the preachers of the gospel. Not a few of their own countrymen were ready to tell them that they had come on a hopeless errand; that the chain of caste would never be broken, and that the Hindoo, tenacious of his religion and the customs of his country, would never yield even to the power of christian truth. Nor can it be forgotten that in those days the fires of the suttee were often burning. The horrid immolations under the wheels of Jaganath's car again and again moved the deepest feelings of their hearts. The unblushing support given by the rulers of the people to their 'abominable idolatry' awakened virtuous indignation. The heart-rending scenes often witnessed at Pooree, and the fearful destruction of life occasioned by the pilgrimage to that celebrated shrine, deeply affected their spirits; and some of the descriptions they furnished of the melancholy scenes they witnessed, have, we believe, never been exceeded by any description, ancient or modern, of idolatrous shrines. Lacey's Reflections near the temple of Jaganath in 1825—now unhappily out of print—supplies an affecting illustration of this remark. In addition to what they saw of the multiplied temporal sorrows of idolaters, they beheld on every hand spiritual desolation and death. There was none to say, Where is God my maker? None to ask, What must I do to be saved? All was darkness and death. But confiding in the unfailing promise of God they toiled on, though there were seasons when they were ready to give up heart and hope. While pursuing this self-denying and, to human appearance, unsuccessful toil, it was peculiarly encouraging to one of the labourers to think that the "new song" would be sung by those who had been redeemed to God by the blood of the Lamb 'out of every kindred, and tongue, and people, and nation.' Again and again the thought occurred to his mind with great preciousness and power, surely there must be some from Orissa, or it cannot be sung by redeemed ones of '*every* tongue, and people, and nation.' A hope that rests on the Word of God can never be disappointed, nor was this. At length the shadows of that long dark night of toil began to break, and the morning of joy to dawn. The time to favour Orissa, yea, the set time was evidently approaching.

The indications of success which then gladdened the missionaries will appear the more interesting to the pious reader, because manifestly the work of Him 'who is wonderful in counsel, and excellent in working.' In October, 1826, a brahmun came with several other inquirers to converse with Mr. Lacey on the christian religion. Mr. Lacey soon called Mr. Sutton, and several hours were spent in conversing with the inquirers, and explaining to them the way of God more perfectly. This was not the first time they had visited Mr. Lacey, but on this occasion the scriptural knowledge displayed by the brahmun, who was at the head of the deputation, astonished and delighted the missionaries. Joy such as they had never felt before now possessed their souls, but it was only the joy of hope. 'Oh! how unspeakably sweet it is,' said one of them, 'to direct inquiring souls to Christ.' It had pleased God to employ the instrumentality of Sundra Das, a celebrated gooroo who resided a few miles from Cuttack, to prepare his way in Orissa. Among other christian books, a tract, containing the ten commandments, had found its way to the retired abode of the gooroo; and sitting in his house, or under the wide-spreading branches of a banyan tree, he had taken this tract and expounded to his disciples, of whom there were about five hundred, the great things of the law of God. At first a difficulty well nigh insuperable presented itself to their understanding the tract. They knew nothing of writing in the dialogue form, and they were completely bewildered by *pra* (the abbreviation of *prasna* *i.e.* question) and *oo* (the abbreviation of *ootara*, answer) one or other of which met them in almost every line. First one, and then another, and then a third read, but all was dark and confounding. No one could explain the mysterious *pra*, or interpret the impenetrable *oo*. At length it occurred to the brahmun already mentioned, who was the gooroo's reader, that probably this mysterious book of the foreigners might be written in the form of question and answer. This happy thought solved the difficulty. Now they read, and understood, and admired. How good, how just, how worthy of being regarded were the ten commandments! The gooroo, taking them as his text, preached the law to his 'children,' as he called his disciples. The pride of his heart prevented him from ever receiving the gospel himself, but he did not preach the law in vain. Some of his disciples soon became wiser than their teacher. The law was their 'school-master to bring them to Christ.'

Interested and encouraged, however, as the missionaries were, they found that the inquirers were not then prepared to take the important step which would sever them for ever from their own people, and unite them with the people of the Lord. Nearly six months more passed before the brahmun referred to—Gunga Dhor Sarangee—was baptized. The delay was, at the time, painful, but in the end it enhanced the joyous feelings with which the long-expected blessing was welcomed; for no mercies are prized so much as those which have been long waited and prayed for. Gunga was baptized by Mr. Lacey on sabbath-day, March 23, 1828, a little more than six years after the work was commenced. The feelings of the missionaries on this interesting occasion may be more easily conceived than described."

For some account of the present state of this Mission, we refer our readers to the "Missionary Intelligence" of this number.

Intelligence.

BAPTIST.

FOREIGN.

Baptists in America.—The Baptist Almanack for 1863, besides the common almanack tables, contains the annual register of baptist colleges, periodicals, and membership in each of the States. So much of these as relates to the Southern States is rather imperfect, owing to national troubles. It sums up the total of regular baptists in the United States as follows:—Associations, 588; churches, 12,648; ordained ministers, 8,018; members, 1,037,576. In the British provinces and the West India Islands are 18 associations, 714 churches, 463 ministers, and 71,767 members. Other denominations that practise immersion are computed as follows:—Anti-Mission Baptists, 60,000; Free-Will Baptists, 58,055; Six Principle Baptists, 3,000; Seventh-Day Baptists, 6,686; Winebrenarians, 14,000; Campbelites, 350,000; Tunkers, 8,200.

Sierra Leone, *Western Africa.*—Mr. J. Brown, the African pastor of the negro baptist church in Freetown, in a letter to Mr. Nicholson, of Lydney, states that the baptist churches in Liberia are in a prosperous state, that over which he presides containing two hundred members.

DOMESTIC.

Preaching in the Gorge of the Cheddar Cliffs.—The scene presented was of a very imposing character. About eight or nine thousand persons had assembled, and were congregated in a dense mass beneath a temporary pulpit which had been erected on one side of the cliff. Mr. Spurgeon preached from "I am the way." (John xiv.) The sermon possessed the usual peculiarities of the preacher's style, being full of personal appeals, profuse anecdotal illustrations, and clever antithesis. A serious accident occurred in the course of the afternoon; a young woman, with her parents, who are tradespeople in the neighbourhood of Wells, was sitting upon the grass upon the sides of the cliffs, when a person, in climbing at a considerable height above them, dislodged a stone, weighing about five pounds, which rolling over the cliff, fell upon the young woman and inflicted a serious wound, and was said to have fractured the skull. A medical man was fortunately near the spot, who bandaged the wound, and had her removed to a neighbouring cottage.

Regent's Park College.—The annual meeting was held on Wednesday, Oct. 8. A large number of friends assembled at tea, and afterwards the meeting was held under the presidency of W. H. Watson, Esq. Forty-six students, it seems, have attended the classes during the year—thirty-four ministerial and twelve lay. The new session begins with forty-three. Five students had matriculated; four had taken their B.A. degree during the session, and four had passed the first B.A. examination. In other departments the reports of the examiners were, on the whole, very gratifying. Financially, the state of the College is satisfactory. The debt with which the year commenced has been paid, and the treasurer reports a small balance in hand. A legacy has been received under the will of the late Rev. W. Nichols, of Collingham, and an additional contribution of £50 towards the formation of a "Fuller Scholarship."

Newport, *Monmouthshire*.—The memorial stone of a new chapel for the Second English baptist church was laid at Stow Hill, Sept. 25. The place is intended to seat one thousand, at the cost of £2,600. Nearly one thousand friends afterwards took tea in the Town Hall. This church, which was formed of eighteen members less than two years ago, now numbers two hundred, with numerous candidates and inquirers.

North Shields.—After sermons by the Rev. T. W. Mathews, of Boston, on Lord's-day, Sept. 14, a tea meeting was held on Tuesday evening, in the library room of the Mechanics Institute, when the proposal of Mr. James Potts, of Newcastle, to pay the last £20 was responded to, and the whole of the chapel debt cleared off, to the great joy of the assembly.

Halifax, *North Parade*.—A large social tea meeting was held on Tuesday evening, Sep. 23, to welcome the Rev. C. Clark, from Chilwell College, as minister of the place. The Rev. R. Ingham, late pastor, presided, and several ministers delivered congratulatory addresses to the young preacher and the people.

Aberdare, *English*.—The friends at this place had a social tea-meeting on Thursday evening, Sept. 18, to celebrate the removal of an old debt of £300 on their place of worship.

London.—*Kings Gate Chapel, Holborn*.—A most interesting social meeting was lately held in the lecture-room to celebrate the jubilee of Mr. Henry Cresweller's membership with the church. After tea, Mr. F. Wills, pastor, presided, and presented Mr. C. with a copy of a memorial from the church, in which the many services he had rendered were recorded, and also a a handsome copy of "Bagster's Comprehensive Bible." Mr. C., in reply, mentioned several very interesting facts in connection with the history of the church during the past fifty years.

Llandudno, *North Wales*.—The New English chapel at this celebrated watering place was opened with sermons by Messrs. Brown of Liverpool, and Chown of Bradford, Sept. 16; and on the following sabbath by the Rev. T. Pottenger of Rawdon College. The weather was favourable, and the attendance and collections encouraging.

Birmingham, *Aston Road*.—The friends recently meeting here having erected a lecture room in Yates Street, opening services were held Sep. 14. Sufficient ground has been secured for further enlargements.

Circus Chapel.—This place of worship has been greatly improved in its appearance and accommodations. The debt now existing of £1,600 the friends have resolved to remove in two years. The place was re-opened on Tuesday, Sep. 23rd, and the next sabbath, when £100 were collected.

Wandsworth, *Surrey*.—On Monday, Oct. 6, the foundation stone of a new baptist chapel was laid at this place by the Rev. C. H. Spurgeon, in the presence of a numerous assembly. This new place is designed to hold seven hundred, and is expected to cost £2000.

Kingston-on-Thames.—The proposed new chapel is now likely to be erected. During the past year, under the pastorate of Mr. Bayley, fifty-seven members have been added to the church, and the people are united and vigorous.

Brompton, *Onslow Chapel*.—Spacious and convenient school rooms having been erected in connection with this place of worship, a public tea meeting was held Sep. 24, when encouraging addresses were delivered.

Removals.—Mr. R. Green, of Taunton, to Shipley, Yorkshire.—Mr. J. K. Chappel, from Manchester, to Salem chapel, Boston.—Mr. J. S. Bailey, of Bristol College, to Branch-Road, Blackburn.—Mr. S. Jones, of Lantwit Major, to Llanhiddel.—Mr. M. Phillips, of Pontypool College, to Tabor, Brynmawr.

Recognitions.—Mr. W. H. Payne, late of Regent's Park College, at Presteign, Radnorshire, Oct. 20.—Mr. W. M. Anderson, from Scotland, at Ilkeston, Sep. 6.—Mr. J. J. Goadby, late of Lenton, Nottingham, at Dover Street, Leicester, Sep. 9.—Mr. J. Williams, late of Glasgow, over the second English church, Newport, Monmouthshire, Sep. 25.—Mr. J. Aldis, junr., at London Road chapel, Lowestoft, Sep. 9.—Mr. T. H. Jones, late of Pontypool College, at Tetbury, Sep. 30.—Mr. E. Foster, late of Leicester, at Wendover, Bucks, Oct. 8.—Mr. T. T. Jones, of Bristol College, at Blaenywaun, Oct. 8.

MISSIONARY.

INDIA.

From the "Indian Report of the Orissa Baptist Mission for 1861—2" we give the "Summary."

"In adverting to the gratifying changes of the past forty years, we may with propriety mention *the increased facilities enjoyed by missionaries* in the prosecution of their work. We are exhorted to pray that 'the word of the Lord may have free course,' and all enlightened christians must rejoice when hindrances are removed, and increased freedom of action enjoyed. The great battle of missionary toleration had, it must be admitted, been fought and won before 1822, but there were petty annoyances and hindrances which are now happily removed. It was not then fully understood, as it is now, that the missionary has a perfect right to go and settle where he please, and in the persuasive spirit of our holy faith to seek the conversion of the heathen to Christ. Before our first missionaries could leave their native shores, a bond had to be given for each, the cost of which was five pounds fifteen shillings. On landing in Calcutta they had to ask the permission of the Governor General before they could settle in Orissa. The Marquis of Hastings was then the enlightened ruler of India, and the permission was readily granted, for which they were thankful. We are still more thankful that it is not now necessary to seek such permission, that it is admitted that the missionary has the same right peacefully and zealously to pursue his holy avocation as the Governor General himself has to discharge the duties of his high position; and that the Power that sends the Viceroy shields the Missionary.

The abolition of the Suttee during the period under review calls for devout satisfaction and thankfulness. Our first missionaries witnessed this bloody rite with indescribable feelings; and all our readers may not be aware that the suttee, horrible everywhere, was in Orissa perpetrated with additional circumstances of atrocity. A pit was dug in which the dead man was placed, and the fire was kindled. The infatuated widow was then brought, attended by brahmuns and musicians. She advanced to the edge of the flaming pit, waved her right hand three times, walked hastily round the pit, again waved her hand, then jumped into the fire! At this moment the drums beat, an infernal shout rent the air, a dense smoke issued from the pit intermixed at intervals with partial bursts of flame. The scene, as described by an eye witness, was, as he said, 'the most perfectly hellish' that could be conceived. What benevolent heart but must be filled with joy at the suppression of this inhuman rite! Honour to all who laboured in this benevolent enterprise! But while acknowledging the eminent services of the Serampore missionaries, and of some distinguished officers in the government service, and while according the meed of praise to Lord William Bentinck, who immortalized his administration by this work of mercy, it is simple justice to acknowledge the indefatigable labours in this holy work of the Rev. J. Peggs, an invalid missionary of this society. The blush of shame covers our cheeks as we remember that an English gentleman was found ready, for the sake of filthy lucre, to plead before the Privy Council that the suttee fires might be re-kindled.

The immolations under the wheels of Jaganath's car, now happily prohibited, were common forty years ago. One of our elder missionaries after witnessing one of these immolations described the horrid spectacle. We will not lacerate the reader's feelings by giving the description. The sickening scene caused the missionary to shiver with horror; and as he turned from the loathsome scene, sad and sick at heart, some hardened wretches cried out, 'See! sir, see the glory of our Jaganath!' All benevolent minds must feel unmixed satisfaction in the prevention of these immolations, which had been common for hundreds of years.

The relation in which the ruling powers should stand to the idolatrous institutions of the country is far better understood now than forty years ago. The unblushing support given in former years by the authorities to the shrine at Pooree, compelled our elder missionaries to appear in an attitude of antagonism to the government; but it was only on this point, and because fidelity to the Supreme Lawgiver required their solemn and earnest protest; and in this protest we are glad to say that christians of all denominations heartily united. The Metropolitan of India warmly seconded the efforts of nonconformist missionaries; and the progress of enlightened public opinion has shown that the missionaries and their friends were right, and that the government was wrong. The days when a Governor General expressed satisfaction at the increase of Jaganath's pilgrims, and when the highest authority in the Pooree district rode before the cars, and cheered on the poor men who were pulling at the ropes, have passed away never to return. No enlightened christian now thinks of the principles and practices of those days but with shame and sorrow. It was a deep disgrace to our common christianity. The discussion, too, of these questions has shown that there is a power in the enlightened expression of public feeling, to which governors, however reluctant, and secretaries, however bigoted, must bow.

The citizen right of native converts are much better understood now than formerly; though, we are sorry to say, that some are even yet slow to learn on this important point, and are reluctant to carry out in its integrity the pledge of the Queen's Proclamation. Still we hope never to hear again of a magistrate in Orissa angrily throwing aside the petition of a christian convert, and telling him that he had no rights, because he had become a christian.

The improved tone of moral and religious feeling among our resident countrymen, and the liberal help which many of them have rendered, and still render to the work in which we are engaged, demand grateful acknowledgments. Forty years ago there was no place of christian worship in Orissa. Now there are eight connected with this mission, in two of which an English service is conducted on the sabbath evening. There are also chapels at Balasore and Jellasore, in which the word of God is faithfully preached, and the ordinances of Christ duly administered. *The Press* has rendered much important service in the enlightenment of Orissa; and as in other parts of India so here, the first press was established by missionary zeal. *Female Education* was entirely neglected when the mission commenced, and, so far as we are aware, all that is now doing to instruct the daughters of Orissa is done by christian effort. Would that it were much more than it is! In addition to all this, the *apathy of the native mind has been disturbed.* Multitudes, whose ancestors never doubted the divinity of the gods, have lost all confidence in idolatry. The character of the one living and true God, and the way of salvation by faith in Christ, are known to many; and not a few, who hesitate to take the all important step, confess that Jesus Christ is the Saviour of the world. It is something to have reached this stage in the evangelization of Orissa, and to have evidence that in many places the people are beginning to consider the claims of christianity; for the page of ancient prophecy leads us to expect that 'all the ends of the world will remember,' before 'they turn unto the Lord.' But *the conversion of sinners to Christ* is the result in which, above all others, we heartily rejoice. It would be small satisfaction to us to see our native christians resting in a form of godliness while strangers to its living power. Our desire is to see 'Christ formed in them;' and it is only as we see hopeful evidence that this is the case, that the object of our highest solicitude is obtained. Blessed be God we can speak of hundreds who, in a judgment of charity, have passed from death unto life! but while devoutly thankful for the measure of success already witnessed, we desire to see much greater manifestations of the power of the Holy Ghost. Our hearts yearn over millions who are hastening to a hopeless eternity with a lie in their right hand; and we desire at this interesting period in the history of the mission to give ourselves afresh to the holy work of seeking their salvation. And now 'what is the conclusion? That we all remember time is short. We must be like the drops of the rainbow, each falling, but each reflecting the Lord's light in the brief moment of our rapid fall, so that the whole combined may form a bow between earth and heaven, a standing testimony to the covenant of God.' So would we pass away, exhibiting to dying men the light and glory of that covenant of peace made with our fallen race through the atonement of the Son of God."

List of Missionaries, Female Teachers, Native Preachers, and Colporteurs, on the 31st of March, 1862.

CUTTACK, CHAGA, KHUNDITTUR, BHUDDRUCK AND JAJAPORE.

Missionaries,—I. Stubbins, W. Brooks, J. Buckley, W. Miller, and W. Hill.

Female Teacher,—Miss Guignard.

Native Preachers,—Gunga Dhor, Rama Chundra, Sebo Patra, Pursua Rout, Ghunoo Shyam, Jagu Roul, Khumboo Naik, Paul, and Dunai.

Colporteurs,—Rama Das and Sanantani.

BERHAMPORE, PADRI-PELLA AND RUSSELL-CONDAH.

Missionaries,—W. Bailey, J. O. Goadby, and T. Bailey.

Female Teacher,—Miss Packer.

Native Preachers,—Balaji, Tama, Jaganath, Makunda, and Matthew.

Colporteur,—Bhobanee.

Piplee and Pooree.

Missionary,—G. Taylor.

Native Preachers,—Damudar, Thoma, and Shem.

Present number in communion is .. 362
Nominal christians, not members.... 644
Total..1006

And in the Schools and Asylums are 327 children.

RELIGIOUS.

Egypt.—We get but occasional glimpses of the American missionaries in Egypt. There are now more than fifteen native agents, almost all Copts, co-operating with them. Their school in Cairo is attended by about 200, and that in Alexandria by 150 scholars. Last year one of the American missionaries visited the Copts living in Upper Egypt. His stock of about 8,000 New Testaments which he took with him was all speedily bought up, and so eager were the people to obtain copies, that he could have sold double the number. Everywhere he was received in the most friendly manner; and whenever he began to preach the Gospel, large crowds gathered around him. Crowds of men even followed him from village to village, so anxious were they to hear once more the good news. But that which awakened the greatest thankfulness and hope, was the circumstance that among his hearers were several priests, who showed the greatest eagerness to learn from him, that they might be able to teach their flocks the truths they themselves had thus been taught." The German mission in Abyssinia prospers, notwithstanding many discouragements. The population is described as "dead, morally and spiritually, having the form but denying the power of christianity;" but some instances are reported of hopeful conversion.

Germany.—The Gustavus Adolphus Society, an association for home evangelisation, has recently held its annual meeting at Nuremberg. The receipts for the year amounted to nearly 25,000*l.*, which has been distributed among 570 churches or communities. The society has lately been extending its operations in Austria; and it was hailed as an indication of the reality of religious liberty there, that an invitation was received from the Home Minister authorising the committee to convoke its twenty-first assembly at Vienna.

Italy.—The work of evangelization is slowly extending in Italy. The difficulties to be encountered are many; and not among the least is the corruption of the Italian character, which, notwithstanding recent memorable events, is often painfully apparent in the masses of the population. The influence of Rome and its priesthood, paramount for so many years, has been a deadly blight upon the land; so that even in the new protestant communities there is sometimes seen the anomaly of real spiritual aspiration existing alongside of a moral sense depraved by bad education, and a low public sentiment. A correspondent, whose sphere of labour has brought him into contact with many phases of religious life, says:—"We are apt at first to *under*-estimate the hold that popery has upon the people. They cry out loudly against the Pope and the priests, and we mistake that for a deep dissatisfaction with the system. But it is not so. The system is associated with the most glorious periods of their history, is interwoven with their literature, and glorified by their fine arts, and they have no idea of changing it for such a new birth as protestantism, for which their chief sentiment is that of contempt. The mass of those who have really thrown up all faith in popery, have thrown up all faith in everything, and are heartless scoffers."

France.—In consequence of the increase of Protestants in Paris itself, the municipal council has determined to build a new Protestant church, which shall contain from 1,000 to 1,200 persons, with two schoolrooms. This is the first time that the civic treasury has been charged with the expense of such an erection.

Week of Prayer, 1863.—The Committee of the British Evangelical Alliance have proposed that from Jan. 4—11, be observed as a week for special prayer next year.

GENERAL.

A Baronet Entertaining a King.—On the 3rd ult., the King of Denmark was present at the inauguration of the railroad between the towns of Randers and Aarhus, the first portion of the network of railways that are in course of construction throughout the kingdom. At Langen station Sir Morton Peto had the honour of entertaining his Majesty at a magnificent collation.

Singular Feat.—Two persons named Harris, of Bristol, performed the journey to London and back on velocipedes to see the Exhibition. They went in twenty-one hours, and returned in eighteen, (108 miles) they said, without fatigue.